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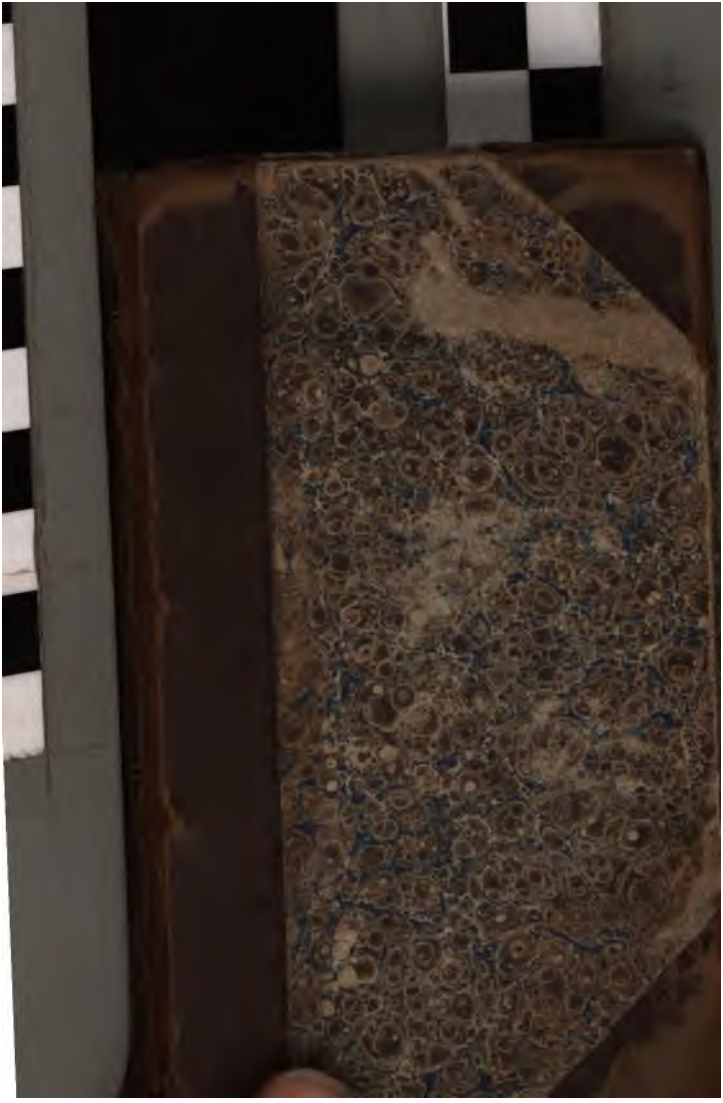

The Christian's Inheritance:

BEING

A COLLECTION

OF THE

PROMISES OF SCRIPTURE,

UNDER THEIR PROPER HEADS.

IN TWO PARTS:

I. THE BLESSINGS PROMISED.—II. THE DUTIES TO WHICH PROMISES ARE MADE.

WITH AN APPENDIX,

Relating to the Future State of the Church,

AND AN INTRODUCTION CONTAINING SOME OBSERVATIONS UPON THE EXCELLENCY AND USE OF THE PROMISES, AND DIRECTIONS FOR THE RIGHT APPLICATION OF THEM,

BY SAMUEL CLARK, D. D.

TO WHICH IS PREFIXED, A MEMOIR OF THE LIFE OF THE AUTHOR,

BY THE REV. DAVID M'NICOLL.

I have a goodly heritage.—PSALM xvi. 6.

LONDON:

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MEMOIR

OF

THE LIFE

OF

SAMUEL CLARK, D. D.

REFLECTING on the incalculable value and increasing popularity of this little volume, we naturally inquire, To whom, under God, are we indebted for so excellent a compilation? Why has not the author found at least a name, in some of the numerous biographical publications of the time? This omission is the more remarkable, as, from existing hints respecting him, he appears to have been, apart from considerations of authorship, eminent for his personal worth and talents, and for his usefulness as an active labourer in the vineyard of the church.

It frequently occurs, that the materials for a memoir are too numerous and too flattering, and require to be shorn down to the standard of the character. In the present instance it is just the contrary. A subject

article, the reader may be disp
gine.

Samuel Clark, D. D., was bor
in 1684. He was descended fr
distinguished for their piety a
Mr. Samuel Clark, pastor of t
Bennet Fink in London, the
laborious author of several exc
in ecclesiastical biography, was
great-grandfather. His mother wa
er of Mr. Samuel Clarke of Ayl
wrote Annotations on the Bible,
been valued as forming, a work of
udgment and usefulness. The
not caring to soften the expressi-

The parents of Dr. Clark, whose life we are reviewing, were persons of a truly Christian character. Perceiving in their son Samuel the indications of peculiar seriousness and genius, they consecrated him, together with his younger brother Daniel, to the service of the sanctuary; and lived to reap the promised harvest of the entire success of this their pious purpose. Under the tuition of the learned Dr. Ker, Samuel soon attained to great improvement in his general studies. The original languages of the Bible appear, however, to have occupied his deepest attention; and, ardently cultivating this particular branch of sacred learning, under the conviction of its high importance to the Christian ministry, he speedily acquired, in the judgment of some excellent scholars, no ordinary attainments as a critic in those languages.

His earliest religious impressions were occasioned by reading the Select Lives of his venerated relative first mentioned above; whose writings, it is well known, are inspired with much of what the French call *unction, or that influence* of the Holy Spirit *which excites* and softens to devotion. In *an important* respect they have, no doub

fore little circulation.

When the studies of the subje memoir were completed, he acc cessively the situation of tutc families of distinction. From o he was offered advantageous in the established church. Th to a more severe inquiry intc ciples of non-conformity, the cor which was a firm, but courteous,

In this retirement he studie defatigable attention, the mos theological controversies of form times; and to the blessing of inquiry, as well as in part t

course, he founded his sentiments exclusively on the Word of God. It was his constant maxim, "that all the heresies which had corrupted and afflicted the church, owed their original to men's departing from the simplicity of Scripture, and must derive their cure from it."

On his entrance to the ministry he became the pastor to a dissenting congregation at St. Alban's. Here he founded the first charity-school connected with any society of Dissenters out of London; and for many years conducted its concerns with much ability and success. This Institution was designed to instruct thirty boys and ten girls, in reading, writing, and arithmetic; and was supported by his own very liberal and other voluntary subscriptions. He also established a weekly catechetical lecture for the religious instruction of young persons, among whom, at its commencement, was the celebrated Dr. Doddridge, who frankly acknowledges the advantage he derived from it.

In the summer of 1749 he was seized with paralysis, which continued to afflict him *for many months*, but which, though *it disabled him from* attending to his pulpit *abours, yet left him* the perfect power

through the [illegible]
During this affliction he repair
with a view to the improven
health. Here his sufferings, fro
cation of distempers, were very
which he sustained, not only with
patience, but even with uninterr
fulness and joy.

On the Sabbath of Decem
while administering the sacra
flock in St. Alban's, he was su
a second time with his paralyti
which he was entirely depriv
and having, by smiles and ev
sible demonstration of tranquil
[illegible] of his

a each other in a state of infinitely
ier, and more enduring intimacy. This
bleased union they joyfully antici-
l. Dr. Doddridge had formerly ex-
ed these sentiments in a letter to our
or: "I hope we are to live near each
in a better world, where I may be for
improving by your conversation; and
ver acknowledging, and perhaps repay-
those obligations, which do so imme-
ly relate to *that* state, that I cannot but
: they will be most gratefully remem-
l *there*." This, as Orton justly ob-
s, is truly a sublime idea of friend-

is somewhat remarkable, that Dr.
c's immediate predecessor filled the pas-
office at St. Alban's for fifty years,
elf thirty-eight, and Mr. Hirons, who
eeded him, sixty-one years. Thus three
occupied the same pulpit a century and
f.

r. Clark left a widow and several chil-
. She was the daughter of Mr. Thomas
s, a respectable Woollen Draper in St.
n's. *Ann, one of* the daughters, became
ife of the Rev. Jabez Hirons, Dr
successor in the ministry. Anothe

and a son whom they left, and w
connected with the same publi
within the last few months. In t
Orton's Letters it is said, a dau
author was married to Dr. Ross
an Academy at Chiswick, and
the earliest writers in the work jus

The brother of these sisters,
Clark, was an assistant to Dr. D
the Academy at Northampton,
highly spoken of for his piety
To him the Doctor at his deat
the care of his Academy and C
observing to a friend, " His gre
and wise disposition of affairs

lited the posthumous Lectures of Doddridge.

It is no small presumptive praise, that Dr. Clark was the Christian and literary associate of such men as Orton, Watts, and Doddridge. The latter of these celebrated writers has recorded the following frank and grateful acknowledgment of his high obligations to the friendship of our Author:—"To him, I may truly say, that under God, *I owe even myself*, and all my opportunities of public usefulness in the church; to him, who was not only the instructer of my childhood and youth in the principles of religion, but my guardian when an helpless orphan, as well as the generous, tender, faithful friend of all my advancing years." Such a testimony from such a writer, must point to a character of no ordinary worth. "Had not Providence," says Orton, "raised up Doddridge such a generous friend, he could not have been carried on in the course of his studies." Doddridge had thought of entering on the study of the law, and was actually on his knees, as he had often been, praying to God to *direct his destination*, when the postman *called with a letter* from Dr. Clark, con*taining such kind* and liberal assurances of

always ador
able an interposition of Divine Pr

There is reason to believe that both suggested, and assisted in c some of the most useful productio valuable writer. The Principles of t tian Religion in verse, for the use of ure particularly mentioned as writt lesire,—a little work, which His late George III., used to repeat from hen a child.

The piety of Dr. Clark was that of t it eminently practical. He was a ich reading, meditation, and pra mpt in conversation, freely co ive of the

ing the distresses of his poorer brethren in the ministry.

He observed the singular, but exemplary custom of requiring each member of his family to repeat a text of Scripture every morning at the breakfast-table, with a view to furnish matter of instructive conversation.

His character is beautifully touched in his epitaph, composed by Doddridge. Time has effaced the letters from his tombstone, but the following is a copy, communicated by the kindness of the Rev. Mr. Marshall, the present pastor of the church at St. Alban's, in which our Author preached so many years:—"In memory of the revered and learned, candid and pious, Samuel Clark, D. D.; thirty-eight years pastor of a dissenting congregation in this town; who, after having enforced the most judicious, animated, and engaging instructions by the practice of every virtue and grace which could adorn public and private life, met sudden death with firmness and serenity, secure of that divine approbation to which he had resolutely sacrificed every other regard. *Obiit,* December 4, 1750, ÆT. 66. *Here also lieth the* body of Sarah, his wife. *who died,* Feb. 4, 1757, aged 56."

devotional and practical tenden
theology, however deep and di
ecution, is chiefly to be valu
nating in the same noble des
distance from the end is greater,
in works of piety, required to
Christians universally. And of
manuals immediately affectin
those taken from the Scripture
parably the best; such as th
"Achievements of Prayer,"—
which comprises all the addres
contained in the Bible; th
Pattern, or the Life of Christ,
from the Evangelist

As to the Promises in particular, no portions in the whole Book of God are more valuable. They show the plan of redemption in its most attractive forms. They amply and forcibly display "the exceeding riches,"—the "super-eminence," or, as some versions of great antiquity and authority express it, "the magnificence and sublimity of the riches of his grace." And as the title to those Promises is offered to faith, so, from these high and encouraging characters, they are admirably calculated to produce that faith in the sinner, who is here urged to accept an inheritance to which he may sensibly perceive the world has nothing comparable; and in the penitent whom this faithfulness of God must animate to confidence.

Here the believer himself may "stretch his faith's capacity wider, and yet wider still," while he discovers, that his privilege is quite unbounded,—is even now to be "filled with all the fulness of God." The "lot of his inheritance" is here spread out before him in its length and breadth; and also *as divided into* narrower partitions for *his more minute* inspection, and that he *may judge the* more accurately of their

... and devout perusal of
compilation; and then he will
"rejoice evermore, pray witl
and in every thing give thanl
effectual means of strengthenin
fecting his faith can scarcely be

But the application of the
will be allowed, is the great
which the whole of this mom
must turn. The grand question
Promises themselves our own by
if so, do we improve them a
rized means of claiming the r
they offer? Should we read then
and with attention, yet neglec
them ...

ous other subjects with which they are rwoven in the Bible, might not fix the ad so powerfully as if for a moment a veil evented every other object from dividing e attention; just as a tube that confines ie vision to a small space, is often used vith advantage in examining a picture.

At the same time, it is worthy of special observation, that while the texts are thus mutually strengthened by their union, they are also capable of no small augmentation both of their individual and collective force, when subsequently examined in their strict and proper sense, as parts of the respective contexts from which they have been derived. Such an examination would, no doubt, richly repay the pious admirer of these most precious gems of sacred truth.

It becomes then a matter of importance to be well instructed in the use of the Promises. Those who wish to prosecute the inquiry fully, will find improvement in consulting the very few works which have been published on the subject. Some excellent cautionary observations may be seen in Mr. Wesley's *Sermon on the* Wilderness State. *In his sermons on the* Scripture Way of Salvation, *and on Patience*, the great promise of

—y valuable remarks. Buc
the Promises presents a briet
hensive, view of the whole
first part of Fleming on the Fu
Scriptures, advances several sc
on the Promises, in their a
Christian experience. Five Ser
subject by Robert Gray, of Glas
man of extraordinary piety, whc
a century ago, are truly inst
practical.

Professed Treatises on this subj
few. A principal one is that by Dr. S
non-conformist clergyman at Hacl
1655, and recently republished

t, even Milton failed, he has wonder-
excelled. Edward Leigh, M. A., of
den Hall, Oxford, author of the Critica
wrote a Treatise of the Divine Pro-
in five books. This work is an-
ble to the learning and piety of the
and to the field of inquiry proposed
title. It will considerably reward the
h of the serious Christian.—It need
erhaps, be added, that these hints of
endation only refer to the substance of
rks, and not to *every* doctrinal senti-
dvanced by their respective authors.

sea, July, 1828.

THE

RECOMMENDATION.

THE Bible is a book of such transcendent worth, and so happily suited to all the parts and purposes of the Christian life, that it can never be too much recommended to the world. Every thing that allures the world to peruse it, is a blessing to mankind. And though it is hard for our narrow capacities to grasp and take in the several distinguishing excellencies of it at one view, yet if we take a separate survey of the doctrines and duties, the promises and threatenings, the prophecies and histories, which are contained therein, each of them will afford us an awful or a delightful prospect, with reasons for special improvement.

The worthy author of this collection, *whom I have long* known with esteem and *honour, has* chosen to reduce all the va

living Christian, as well as
dials in a fainting hour.
world as this, where dut
demand our practice, and
trials are ever surrounding
we do better than to treasur
mises in our hearts, which
effectual persuasives to fulfil
sustain the other? Here are
true riches of a Christian, an
hopes on this side heaven.

The materials which are c
are all divine, and the

This is such a piece as I dare put into e hands of every Christian among all eir divided sects and parties in the orld. Here is no danger of error or mis-ke in point of orthodoxy, if the English : but truly translated from the sacred ori-nals. The noisy controversies of the age, hich eat out the vitals of true religion, ive no room nor place here; for these atences are the pure word of God, with-it any mixtures of the wit or reasonings man.

'Tis the least thing that I can do to show y gratitude to the pious author of this ollection, to tell the world how much I teem it, how often it has given me con-lation and support in the midst of my ng infirmities and confinements in former ars, when I was not capable of reading whole page together in any writing: and ere are multitudes of Christians that can ar the same testimony to the value of this ollection *of Promises*, who have found it *effectual spur to* duty, and a divine relief *er surrounding* sorrows.

sound and apply all the
divine mercy. Those who
for reading may find their a
this book always near the
glance of an eye they may t
of grace and glory, and deri
refreshment from hence, ami
and travels through this wi
of excellent use to lie on
chamber of sickness, and
to take a sip of the river of li
through it in a thousand littl
and joy.

ince the fall of man, comes into the relish nd taste of mankind, so far as to be pe- used and prized by them. May the Holy Spirit of God who indited all these Pro- nises, and our blessed Mediator who, by is ministry and by his blood has sealed nd confirmed them all, render them every lay more and more powerful and prevalent, o draw the hearts of men towards God, nd to fit them for the enjoyment of these words of grace in their complete accom- plishment in glory. Amen.

I. WATTS.

Newington,
Jan. 19, 1750.

THE

INTRODUCTION,

CONTAINING

Some Observations upon the Excellency and Use of the Promises, and Directions for the right Application of them.

BESIDES the many other evidences the Holy Scripture carries in it of a divine original, there are especially remarkable the sublimity, excellency, and reasonableness of the doctrines it teaches; the wisdom, holiness, and perfection of the rules of life it lays down; and the strength and efficacy of those sanctions with which it enforces its precepts. As the *threatenings* have the greatest tendency to strike an awe upon the mind, and to lay a powerful restraint upon every irregular inclination; so the *promises* are of such a nature, as most strongly to excite to, *and give the* greatest encouragement to a course of piety and universal holiness. *It is therefore with the* highest reason the Ap-

through lust, 2 Pet. i. 4. They a
excellent; whether we consider th
variety of the blessings contained i
manner in which they are express
tainty with which we may depend
or their happy influence upon the mi

They contain blessings of all s
most excellent nature, and suited t
cumstance. As man is made up o
well as spirit, and the necessities c
sent life must be provided for, as
happiness secured in the next; in t
abundant care is taken of both, an
s made for the peace

essary we should be exercised with them, t we shall be powerfully supported under m, and in the best time and way deli- ed from them, after that they have been de to answer the most excellent ends upon

Nor is it easy to say, what a vast va- ty of consolations are provided for our relief those trials. But, however valuable, con- ering the circumstances of our present state, : *promises* relating to temporal enjoyments l afflictions, may be, they are not to be com- red with the excellency and glory of those ritual and eternal blessings with which we : blessed in Christ Jesus, and of which we have : most clear, full, and express *promises* in : Gospel. Therein, how great, how parti- ar a regard is had to the condition of fallen, ful man! What care is taken to ease the ıscience under the burden of guilt, and the. prehensions of divine wrath, by the most ıcious promises of pardon and mercy! What ırances given of reconciliation and accept- ce with God, through the blood and inter- sion of the Redeemer! To what glorious *vileges and high* honours is the Christian, *uoed!* Such as, the adoption of children

that grace which is requisite
noble our natures, to enligh
standings, to regulate our will
affections; to preserve us from
contrivances and snares of th
world, and to exalt us to t
fection of holiness and happiness

The manner in which thes
promised, still further adds
They are not expressed in ge
guous terms, but with the gr
and perspicuity. God would
people at an uncertainty, conce
intentions towards them. If

ould furnish out; and has, over and over, in reat variety of expression, often repeated the ssurances of his favour. He has contrived his promises so, as to meet with all our objections, and remove all our doubts and fears. And herein he has been pleased to show an affection, tenderness, and condescension, which could not be expected from an earthly prince to his subjects; much less from the great and glorious Majesty of heaven and earth, to sinful dust and ashes.

But what doth in the highest degree enhance the worth and excellency of the Promises, is, The evidences we have, that they shall certainly be made good; since, as the Apostle argues, Heb. vi. 17, 18, we have for them both the word and *oath of that God that cannot lie, that so we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us.* And of the covenant thus confirmed, Christ the Son of God is made the *Surety*, Heb. vii. 22, having ratified it by his own blood. And that all the ever blessed Trinity might concur in establishing our faith upon the strongest foundation, the Holy Spirit *of God witnesses* to the truth of the Pro*mises, by his miraculous operations*, when first

and strength of faith, may
by pleading the several gra
are expressly to his case!

Further, great assistance
may the Christian derive in
when he takes a view of th
grace and strength, to morti
the devil; of success and a
conflicts with the enemies of
of an incorruptible crown of
him as the reward of his firm
perseverance. A great deal
but that I would not too much
duction, to show of

case, I have drawn up the following collection. The occasion indeed of my first entering upon it was, to assist some young persons, who very commendably, and to their great advantage, are employed in improving themselves and one another in the knowledge of the Scriptures; one of their exercises being to treasure up in their memories, and question one another upon, the Promises, under their several heads. At first I intended to put together a small number, upon some principal subjects: but, upon searching the Scripture, more and more texts still offering themselves, which I thought equally to my purpose, this collection at length grew so large, that the taking so many copies as were wanted would have been a tedious work; for which reason, and in hopes it might serve the same useful end to others, I at last gave way to its being made public. Since I completed it, I have examined some other collections I have met with, and have added out of them those few texts which I had not before observed; so that, I believe, this is the fullest collection of the kind of any extant, at least that I have seen.

I *have endeavoured* to put them together in *such a method as might* be easiest and fittest for

would have too much confine
capable of a more extensive ap
therefore want the Promises fo
do not find here mentioned,
with them under some more ge
which that case is comprehend
same reason, some of the Promi
so properly to belong to the
they are ranged; but as they
it, I chose rather to put them
multiply heads. There are also
some may think should have
where: For instance, some of t

example, either in the first part, among the
ings promised; or in the second, containing
graces and duties to which Promises are made;
sometimes under either of those heads, which
g nearly related, follow one the other; as the
l of *Sanctifying Grace in general*, and *Con-
ing Grace*. If therefore what you look for
not in one place, you may expect to find it in
other: For which purpose the references in
Table of Contents will be useful: for I have
erally endeavoured to avoid repetitions. Some-
es, indeed, the same text may be met with in
reral places; but then it is applied to different
poses; as when several blessings or duties are
prised in one, as Prov. xxii. 4., in p. 12.
Though all the Scriptures here collected under
name of Promises, are useful for the comfort
l encouragement of Christians, in the cases
ified; yet they are expressed in different
s. Some contain direct promises and assur-
es of such and such blessings. Of these
e are made to all in general, according to the
s and limitations of the Gospel; as Psalm
liv. 11, p. 2, and Psalm xxxiv. 9, 10, p. 3.
others are addressed to particular good men
ripture, which yet every Christian may take

made to particular churc
church of God in gener
Testament to the Jewish
and Zech. ii. 5, in p. 10, a
in the New Testament, 1
xvi. 20, p. 73, and many n
these cases is, That wh
made in Scripture to parti
and for reasons that equa
men, they are applicable
and may be pleaded with
words of the Apostle afford
for this observation, Rom
things were written afore

f riches and honour, beyond all that were
: him, because he asked of God wisdom
: than riches, &c., is applicable to Solomon
in its whole extent; but yet gives encou-
ıent to every good man to hope, that if he
›f God wisdom above all other things, he
obtain a large measure of it, according to
his station requires, and also so much of
worldly advantages as God sees best for
according to those more general promises,
viii. 17, 18. In the same manner the pro-
made by Christ to his Apostles of the Holy
, *to teach them all things, and bring all the*
ı *he had said to them to remembrance,*
xiv. 26, and to *guide them into all truth,*
xvi. 13, though they are not to be applied
ers in the same degree as to the Apostles,
were by the Spirit extraordinarily inspired,
ıstructed in the whole revelation of the Gos-
ınd infallibly secured from error, this being
ar to their character as Apostles; yet they
rage all other Christians to expect from the
all that illumination, instruction, and guid-
which are necessary for them in their several
ıstances, upon the diligent use of all ap-
[*means, so that* they shall be preserved

men in general.

Besides those Scriptures
of promises, there are othe
tions or declarations of th
rally attend the several ex
liness; as Psalm cxi. 5, ir
10, in p. 7, and most of th
Proverbs and Ecclesiastes.
servations made under the
of God, they give the
expect the blessings ment
were in the form of prom

Some of the texts do
ences of good men in Sc

Psalmist expresses his confidence in God's help against all his enemies, Psalm cxviii. 6, the Apostle applies it to all Christians, Heb. xiii. 6, *So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me.*

Some of the texts are petitions put up by Christ for his church; as those taken out of John xvii. These give the same encouragement as the Promises do; for we are assured, that whatever Christ asks for his people, is certainly granted.

The same may be said, in some degree, of the prayers put up by other saints in Scripture, for themselves and others; especially the prophetical prayers, Gen. xlix., Deut. xxxii., and in other places. Since those prayers were delivered under the inspiration of the Spirit, we know they were agreeable to the will of God; and so far as circumstances are the same, all other good men may hope to be heard in asking the same blessings of God. But of this sort I have taken but few, both because it is more difficult rightly and with judgment to apply them, and lest I should too much swell this collection.

The *blessings promised* are either of a *temporal* or *of a spiritual* and eternal nature. It may be necessary to lay down some rules, to direct the

... to tempor
ledged by all, they are not
lutely or universally, but w
far as may be for God's g
both which are, in effect,
limitations lessen their value
serious person. For all ou
such a nature, as to be cap
good or evil to us, as circumst
though in some circumstance
useful and valuable, in which
stow them according to the
mises; yet in others they n
prove, very pernicious. No

:s circumstances, and is more concerned and
:hful for our good, than we can be ourselves.
: promises therefore relating to these things
uld not lie by neglected; but we should fix
r faith upon them for the mercies we want,
th a firm dependance upon the power and
ithfulness of God, though with an entire sub-
nission to his superior wisdom, to choose what is
best for us. I verily believe, Christians often deprive themselves even of temporal favours from God, for want of a more frequent steadfast exercise of faith upon the promises relating to these things. They either ask not, or not *in faith*, and therefore *receive nothing from God*, James i. 6, 7. Or, they desire and ask, but not for right ends, (to take notice of another limitation hinted at by the same Apostle, James iv. 3,) not for God's honour, but *to consume it upon their lusts*; and so *they ask amiss*, and therefore *receive not*. This collection therefore will give great assistance to the faith of Christians, when they observe how full and express the Promises are, and how suitable to their several exigencies, even in things concerning this life.

It may be objected to many of the texts, that *they are taken out* of the Old Testament,

I answer, That it is tr
much greater tendency t
from, and lessen our regar
and prosperity, than the law
in a better hope, and gives
and more full assurances of
blessings, and recommends
concern, and therefore our d
tions of temporal blessings ou
derate, and bear no proportic
for spiritual. But yet, that (
comfort in, and apply to them
of the Old Testament, and in
this ...

of the New being not then committed to writing, or not then published among the churches. Besides, as was observed before, the promises made in the Old Testament, the Apostle applies to Christians, and that upon the principle above mentioned, Rom. xv. 4. An instance of which we have, among others, in his pressing obedience to parents on Christians, Eph. vi. 2, 3, from the temporal promise annexed to the fifth commandment, delivered to the Jews. To which may be added, That there are many promises of temporal blessings to be found in the Gospel, as full and as expressive as those in the Old Testament, as will appear upon the perusal of this collection.

Nor do I think the case of good men under the law so different from that of Christians, with relation to outward blessings as some may apprehend. It is plain, those promises were not to them absolute or universal, but to be understood with the same limitations as now; and that in those times, as well as since, the righteous were frequently exercised with severe afflictions, and the wicked had many times a greater share of outward *prosperity* than even the best of men. *The want of a due attention* to which, was th[illegible] *of the* heavy censures Job met w[illegible]

...are not to be looked
tions, but rather as obse
tendency of virtue and
connexion with such and
chiefs, though liable to son
cular cases, as most gen
maxims are. And there is
nexion established by God i
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tages and mischiefs, though
tions as God, in his wise Pro
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As to the Promises of sp
blessings, they are to be appli

or not, whether there be in him that faith, repentance, and holiness, which may be a proof that he is in a state of favour with God, and so entitled to the Promises; I observe, That as there is a difference between grace begun, in its first exercises, and when it is arrived to a confirmed habit; so many of the promises are made to the first beginnings and exercises of grace, in praying and seeking after God, in the use of appointed means, in turning from sin, and coming to Christ. Thus the promises of a new heart are made to those who inquire after God, Ezek. xxxvi. 26, 37; of wisdom to them that search for it, Prov. ii. 4, 5; of the Spirit to them that ask it, Luke xi. 13; and of rest in Christ to them that, being weary and heavy-laden, come to him, Matt. xi. 28. Which, therefore, every one who finds in himself those beginnings of grace, may apply to himself as an encouragement to go on.

It is also to be observed, that the other promises of divine influences, of the increase of grace, of preservation from sin, of grace to persevere to the end, &c., and so of everlasting life and glory, though every sincere Christian may *apply them, and depend* upon them, yet they all *suppose the diligent* use of all the means of grace,

...om John xv. 4, 10, and ma
to be found in this collection,
latter part.

To obtain the comfort of the
Second Part, every one must s
a good degree possessed of the
they diligently perform the dut
promises are made; and that fi
faith in Christ, and love to God,
habitual care and endeavour to
whatever duty we do, without
God therein, depending upon C
ance, *in whom all the promises ar*
we can expect no reward from

As a Christian ought to be concerned not only for himself, but for the whole church of God, and the interest of Christ's kingdom here on earth, I thought it very necessary to lay before him what the Scripture affords for the raising of his hopes, and encouraging his prayers upon those important subjects. And this is the design of that collection of texts in the *Appendix*. But this I found more difficult than any other part whatsoever: for in searching the Scripture upon those subjects, I met with so many passages that had a relation to the state of the church, that a complete collection of them was inconsistent with my intended brevity; and many of the prophecies were so difficult to be understood, that it could not be expected that the generality of Christians should know how to make use of them. I have, however, endeavoured to avoid both these inconveniences, by selecting those texts which are most fully to my purpose, and most easy to be apprehended by an attentive reader; hoping that those Scriptures being here laid together, which treat of the same subject, they would mutually illustrate and explain one another.

I am sensible that many of the texts I have *brought, which foretel* the enlargement and glory

...ave had a further view, if w
afflicted, and persecuted state
tion, most part of the time afi
their own land, under the Pers
at length the Roman empire, a
and disorders that crept into
over-run their church; of which
given a very full account, in his
Now this no ways agrees with t
lively descriptions of the peace,
ness, and flourishing condition
church and state, foretold in thos
particularly in Jer. xxx. 9, 16,
and xxxvi. 11, Joel iii. 17. 20 &

the several parts of those prophecies, must acknowledge that the Jewish nation is in some of the verses plainly spoken of, and that in other verses of the same context, the promises of conversion, and restoration to their own land, are made to the very same persons; of which see instances in the chapters above-mentioned, and in Hosea ii. and iii.

There are many indeed of those who expect a more general conversion of the Jews, that yet will not admit of their restoration to their own land, but suppose they shall be, upon their conversion, embodied with the several nations among which they live. But in those prophecies concerning them, which evidently refer to the Gospel times, there are several passages which speak so fully and positively of their return to their own country, and that Jerusalem shall be rebuilt and re-inhabited by them, that it seems to me impossible to understand them in any other than the literal sense, without doing them great violence; as Jer. xxxii 41, and xxxiii. 16, Ezek. xxxvi. 11, 24, 28, xxxvii. 25, Zech. xii. 6, xiv. 11, &c. It is beyond my *present* design, and the compass of *this Introduction*, to give all the reasons that incline me to these sentiments. They that please

concerning the spreading of the
all nations, the subjection of a
thority of Christ, and the glo
church in the latter days, as
Isa. lxvi. 18, Dan. vii. 27, Zecl
appears to me, there is still to be
accomplishment of them than ha
which have been already fulfilled
remain to be so, I leave to every
upon considering and comparing

Some of the texts I have applie
in general, are by some interprete
the church of the Jews, when conve
the latter ages of the world: as Isa

them, in one view, the riches of the covenant of grace: here are all the strongest arguments to persuade to real religion, to recommend every duty, and to support in every afflicted and perplexed case. This book may be very useful to assist in prayer, both for the reasons beforementioned, and also because from hence one may be furnished with variety of proper matter and expression upon all the cases we are concerned to represent to God. And as the study of these Promises would be to the advantage of all sorts of persons, it might be a very useful and easy exercise for children to be employed in learning some of the plainest texts under those heads which are most proper for them, and to question one another upon them, being instructed by their teachers in their sense and use. In this way the directors of the education of children in the charity-schools may make this book serve good purposes, for the instruction and improvement of their children in the knowledge of the Scriptures. And I know no better way of enriching the minds of children with useful and solid knowledge, than by making them well acquainted with the Scriptures *themselves, those pure,* unmixed fountains of excellent *and divine wisdom,* and treasuring up in their

[illegible] at St. Alban
children whose parents or teach
to make use of them; which,
hereafter finish, if this meet with

If we would reap the comfor
these Promises, it is not enough th
by us, or now and then look int
must thoroughly acquaint oursel
store them up in our memories, an
ditating upon them, that they ma
use, when we most want them.
pains we may be at on this accoun
and advantage we shall receive w
cient recompence: for these are

to the bones, Prov. xvi. 24, and therefore well deserve to be *bound upon our fingers, and written upon the table of our hearts*, Prov. vii. 3. And would serious Christians make the Promises the frequent subject of their conversation together, at the same time take notice of the several instances wherein they have been made good to themselves, and others within their observation, it would both impress them upon their memories, and very much increase their force and influence upon their hearts.

But care must be taken to understand them in their true sense, and rightly to apply them. Mistaken apprehensions of Scripture have often been the cause of people's deceiving themselves with ungrounded comforts and expectations; or, at least, they have not built their comforts upon proper texts, though they may have had sufficient foundation for them in other places. The comparing one Scripture with another, as they lie here together, will be, in many cases, of great use to assist in the right understanding of them. And in most instances, it will be still a further advantage to turn to the place quoted, and *consider the circumstances* of the text, and its *connexion with the context*. This will shew how

In particular cases, we may dr
only from the promises peculiar t
also from those that are of a
nature. As under sickness, we n
not only from those Scriptures
relate to that circumstance, but
promises relating to *trouble in g*
assurances of God's *love, care,* a
help his people, &c., which the *t*
will easily direct to.

That we may have the comfort
a steady exercise of faith is abo
cessary. For this purpose, we mu

ıe all the Promises are made good to us; and ɔn the Holy Spirit the Comforter, that through ı powerful influences we may rightly under- and and apply, firmly believe, and clearly dis- ɔver the excellency of the Promises, and so taste hat the Lord is gracious.

Constantly plead the Promises with God in prayer. He has thereby bound himself to his people, as with a note under his hand. Go with it therefore to God, firmly depending upon his faithfulness: he will acknowledge his own hand-writing, and answer your demands accordingly. Rest yourself therefore upon God, and wait patiently for him, being assured he will not be unmindful of his promise; but leave it to his infinite wisdom to fulfil it, in that way, and at that time, he sees best.

But remember, the promises of God do not discharge from, but encourage and oblige to, the diligent use of all proper and lawful means. Christ has promised food and raiment; but the slothful and careless must not expect the benefit of that promise. The same may be said of the spiritual blessings promised. *The soul of the slothful desireth, and hath nothing; but the soul of the diligent shall be made fat*, Prov. xiii. 4.